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HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
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POLYGAMY,

IS IT CONSISTENT WITH THE BIBLE, THE BOOK OF MORMON, AND THE DOCTRINE AND COVENANTS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

(Being a Letter from Elder John Jaques to Mr. J— G—.)

Liverpool, Jan. 31st, 1852.

Mr. J— G—,

My dear Sir,—Your letter of the 17th instant lies before me, and the present being the earliest opportunity that has presented itself for replying, I cheerfully embrace it, and proceed to consider the subject of your communication, viz., the doctrine of polygamy, or plurality of wives.

You acknowledge, sir, that the religion of the Latter-day Saints may be right, but you are not at present able to comprehend it, particularly when you compare the Revelation published in the *Millennial Star*, No. 1, current volume, with a passage on the 133rd page of the Book of Mormon, and another passage in the Doctrine and Covenants, Section on Marriage, and the denials which the Latter-day Saints have given to newspaper reports on this subject.

I do not purpose at the present time to enter into a lengthy disquisition upon the subject of polygamy, but inasmuch as you request me to throw a little light upon the matter, by the assistance of the Spirit of God I will briefly, though I hope satisfactorily, endeavour to lay before you a few of my ideas upon it, and present a few references; and the best way of doing this that presents itself to my view, is to resolve your difficulties into

the form of two interrogations, and answer them, as follows:—

1.—Is the doctrine of polygamy or plurality of wives a Scriptural doctrine?

2.—If polygamy be a Scriptural doctrine, how can it be reconciled with what is found on the 133rd page of the Book of Mormon,* with the remarks in the Doctrine and Covenants, Section on Marriage, and with the denials which the Latter-day Saints have given to various newspaper reports upon the subject?

First.—Is the doctrine of polygamy, or plurality of wives a Scriptural doctrine?

Sir, in answer to this question, I can say, with the utmost assurance, and without the slightest fear of truthful contradiction, Yes! As far back as Lamech we can find the system of plurality of wives dated, for the inspired historian relates, "And Lamech took unto him two wives, the name of the one was Adah, and the name of the other Zillah."—Gen. iv. 19. Now the Scriptures do not condemn Lamech for this thing; there is not a word of censure upon Lamech for his having more wives than one.

The next person we come to in the

* First European edition.

sacred history, is one of the most noted of all the men of God whose names are recorded on the inspired page, Abraham, the father of the faithful, the friend of God.

The Lord promised Abraham that He would make his seed as the dust of the earth, so that if a man could number the dust of the earth, then should Abraham's seed be numbered.—Genesis xiii., 16. But Sarah, Abraham's wife, was barren; how then was his seed to become as the sands of the sea-shore, for multitude? When Sarah saw that she bore Abraham no children, she besought him to take Hagar, her Egyptian handmaid, to wife, and said to him, "Behold now, the Lord hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her." And Abram hearkened to the voice of Sarai. And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abraham, to be his wife. And he went in unto Hagar, and she conceived."—Gen. xvi., 2, 3, 4. Did the conduct of Abraham and Sarah and Hagar in this matter please the Lord? Yes! most assuredly. When Hagar found that she had conceived, she naturally enough felt proud of it, and in the pride of her heart despised her mistress, who was not so fortunate. When Sarah saw that she was despised, she dealt hardly with Hagar, until Hagar fled from her face into the wilderness. And the Angel of the Lord met her, and counselled her to return to her mistress. What! the Angel of the Lord visit and speak to one of the wives of a bigamist? Most certainly; the Lord sent His Angel to do it. Shocking! horrible!! exclaims a pious, one-wifed, church or chapel-going Christian; what awful blasphemy! says another, to represent the Lord as a sanctioner of bigamy!! But "facts are stubborn things;" no matter how shocking, horrible, or awfully blasphemous it may appear to the morbid imaginations of over-pious religionists, still the Lord actually approved it; the fact of His doing so stares us sternly and uncompromisingly in the face; it meets us every way; we cannot flee from it, turn where we will; if we deny it, we must discard the Bible altogether and seek some other guide. We must look upon that sacred book, which we have been taught to consider as con-

taining the revealed will of God, and His dealings with our ancestors, and His designs in reference to ourselves and the earth we stand upon—we must look upon that sacred book, as a batch of falsehoods, a collection of cunningly devised fables, more flighty, absurd, and unreal, than those of the Arabian Nights, or Gulliver, or Don Quixote, or Baron Munchausen, if we intend to maintain that God did not approve of Abraham's polygamic career.

But what more did the Angel of the Lord say unto Hagar? He said, "I will multiply thy seed exceedingly, that it shall not be numbered for multitude." Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael." Gen. xvi., 10, 11. And when Hagar was sent away another time, the Angel of the Lord told her not to fear, for her son Ishmael should become a great nation; and it is stated that "God was with the lad, and he grew and dwelt in the wilderness, and became an archer."—Gen. xxi. Here is still further proof that the Lord approbated Hagar's conduct in becoming one of Abraham's wives.

Was Sarah, for giving Hagar to Abraham's bosom, and Abraham, for receiving her, blessed of the Lord? Most certainly they were. Thirteen years after Ishmael's birth, the Lord appeared to Abraham, and made a covenant with him, that he should be exceedingly fruitful, and become the father of many nations and kings; that Ishmael, his son by Hagar, should be blessed, and become fruitful, and multiply exceedingly, and beget twelve princes, and be made a great nation. The Lord also promised Abraham that his wife Sarah should be blessed, and bear a son, and become the mother of nations and kings.—Gen. xvii. Now at this time, Sarah was ninety years old, and Abraham ninety-nine, and they both laughed at the idea of a child being born unto them at that age. Considering the improbability of such an occurrence at that advanced age, especially as Sarah had been barren during the whole of her former life, Abraham besought the Lord that Ishmael might live to continue a seed upon the earth through which the Lord might fulfil His former promise to him. And God said, "Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac; and I will establish my covenant with him for an everlasting covenant, and with

his seed after him."—Gen. xvii. 19. Here it is manifest that the Lord approbated Sarah in giving Hagar to Abraham. When Sarah was the only wife of Abraham, she was barren, and continued so until she gave her husband another wife. After she gave Hagar to him to wife, not only did Hagar conceive and bring forth, but the Lord condescended to visit Sarah, and signify His approbation of her conduct by "opening her womb;" and Sarah conceived and bore her lord a son, even in her old age, when it had "ceased to be with Sarah after the manner of women." When Abraham had one wife, like pious Christians of our day, the Lord denied him the fruit of the womb, although He had promised it to him; but immediately upon his taking a second wife, like the people of our day called heathens, or Mahometans, the Lord blessed him with posterity, and that not only by his second wife, but also by his first. Sir, make what comment you please upon this; anyhow, it is a rotten argument for the one-wife system. I will merely say, and I do it with reverence, that if the Almighty were to treat men now as He treated Abraham, that is, withhold posterity when they have only one wife, and bless them with children immediately upon their taking a second wife—if the Almighty were to do this, Christendom must speedily renounce its present marriage policy, and adopt a more liberal and more Scriptural one, or in a few years it would be blotted out of existence, and a "dark age" of polygamy prevail; and as Christians have not any Prophets among them, they do not know whether this is among the "secrets of the Lord" or not.

There is another testimony that God was pleased with Abraham. Why did the Lord bless Hagar's son Ishmael? The Lord said to Abraham, "And also of the son of the bond-woman will I make a nation, because he is thy seed."—Gen. xxi. 13. This, to Christendom, must appear most astounding; the Lord actually blessing Ishmael, because Abraham begot him by having more wives than one! The Lord blessing a man's children because he had two wives!! If the Lord blessed Hagar's child, because, to obtain that child, she gave herself to Abraham, though as a second wife, we must very naturally conclude that if Hagar had stayed in the land of Egypt, and become the only wife of an Egyptian, her first-

born would not have been entitled to the blessing which the Lord promised unto him in consequence of his being Abraham's seed.

In the first verse of the 25th chapter of Genesis, it is recorded that Abraham took another wife, whose name was Keturah. And in the sixth verse it is recorded that Abraham had several concubines; and yet the blessing of the Lord was upon him, and he earned the reputation of being one of the most faithful men that ever lived. Doubtless some of these concubines were the Egyptian maidservants which Pharaoh gave unto Abraham when he took his wife Sarah from him.—Gen. xii. Now, if the Lord abominated the doctrine of polygamy, as much as modern Christians profess to do, can we imagine for one moment that He would have chosen Abraham, that noted polygamist, from all the families of the earth, to be His especial friend, and to receive the blessing that his seed should eternally increase, and become as the sands of the sea-shore, and as the stars of heaven, for multitude? Can we imagine that God disapproved of Abraham's conduct, when we recollect that He forbore to fulfil the promise of posterity whilst he was the husband of only one wife, and immediately commenced to fulfil it when Abraham took a second wife? If God was displeased with Abraham's method of raising and increasing his family, would He have told Abraham that in his seed all the nations of the earth should be blessed? What, bless all the nations of the earth through the family of a man who kept many wives and concubines? How strange and startling to the Christian ear! Oh! how contrary, how directly opposite to the ideas which have been instilled in our minds from our infancy up, by those who read the Bible as a sealed book! We can now see very plainly that Abraham's conduct was not disapproved of God; on the contrary, he possessed the entire confidence of God, inasmuch that when God was about to destroy Sodom and Gomorrah for their wickedness, He said, "Shall I hide from Abraham that thing that I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which

He hath spoken of him."—Gen. xviii, 17, 18, 19. And the Lord told him! Think on this a moment. The Lord made Abraham His confidant, because He knew him that he would command his children and his household after him to keep the way of the Lord. The Lord was so well pleased with the fashion of Abraham's family order and government, that He chose him upon that very account. Here is most conclusive proof that the Lord was well pleased with Abraham's family arrangements. If the Lord had disapproved of Abraham's having many wives and concubines, can we suppose for one moment that He would have chosen him to be a pattern and instructor to all future generations? Can we imagine that the Lord would have laid Abraham commanded his house well, if polygamy had been as obnoxious to Him as our modern divines represent it? It is folly to urge that polygamy was an established usage among the nations in the days of Abraham, and that it would have been more difficult for a man of God to confine himself to one wife then, than it is now for Christians to take two or more; for Abraham was so faithful to the Lord, that he spared not his only son, the child of promise, the heir of the greater blessing, but freely offered him as a sacrifice, which was as great a trial to his feelings as it would be to Christians now to have more than one wife. If it had been the will of the Lord for Abraham to have had only one wife, he would have cheerfully obeyed it, though it had been contrary to established usage. But in the passage I have just quoted, the Lord expressly declared that He knew that Abraham would command his children and his household after him, to keep the way of the Lord. Abraham then must have been walking in the "way of the Lord" as the husband of several wives. Now, we have no alternative; we are irresistibly driven to the conclusion, that instead of the Lord being displeased with the polygamy of Abraham, it met with His highest approbation, and He was so well pleased with it, that He chose Abraham to bless the nations with this principle, for He knew he would teach it to his posterity, as the subsequent history of the children of Israel abundantly testifies. I might say that Abraham's having more wives than one, not only pleased the Lord, but was by His direct appointment.

If the Lord be more pleased with the modern Christian who has only one wife, than He was with Abraham who had many wives, how is it that the Lord visited Abraham and his wives, and sent His angels to visit them, and blessed them so abundantly, whilst He never condescends to reveal Himself, or send His angels, or promise blessings to the modern Christian? for the Christian of our day declares that the Lord has not spoken to man, or sent His angels to him, for seventeen hundred years? If God hated polygamy and loved monogamy, why did He walk and talk with the ancient polygamist as a man talks with his friend, and now refuse to manifest Himself to the modern monogamist? Are we to suppose that the visits of the Lord and His angels, and the promises of great blessings from His hands, are marks of disapprobation; and the withholding of these things marks of approbation? Must we believe that the presence and oral instruction and blessing of the Lord and His angels, are signs of disfavour and nonacceptance; and the absence of these things signs of favour and acceptance? We cannot so delude ourselves. The society of the Lord and His angels is the great boon for which Jesus died; to bring men to the enjoyment of it is the great end of salvation, the acme of the ambition of every righteous man that has lived since the foundation of the world. No monogamist since the days of Abraham ever received such signal blessings at the hand of the Lord, and such indubitable tokens of the divine favour, as that ancient polygamist received. And if the polygamist enjoyed more of the divine presence and favour than the monogamist does, the course and conduct of the former must have been more in accordance with the will of the Lord, than the course and conduct of the latter are. We cannot conclude otherwise.

Jacob, the grandson of Abraham, was a polygamist, and was highly favoured of the Lord. His father Isaac blessed him, in the name of the Lord, with the blessing of Abraham, and sent him away to take a wife of the daughters of Laban, his mother's brother. And as Jacob journeyed to Padan-aram, where Laban lived, he laid himself down to sleep; and the Almighty appeared to him in a dream, and renewed the blessing which his father Isaac had pronounced upon his head. When Jacob awoke, he vowed to serve

the Lord, and went on his journey, and came to the house of Laban, and agreed to serve Laban seven years for his daughter Rachel. At the expiration of the seven years, Laban deceived Jacob by giving him his daughter Leah to wife, instead of Rachel. When Jacob discovered the deception, he agreed to labour other seven years for Rachel; and when the seven years were expired, Laban gave Rachel to him to wife.—Gen. xxix.

But this is not all. Leah bare children; Rachel was barren. Rachel therefore said unto Jacob, "Behold my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also have children by her. And she gave him Bilhah her handmaid to wife: and Jacob went in unto her. And Bilhah conceived, and bare Jacob a son."—Gen. xxx., 3, 4, 5.

Leah acted in a similar manner to what Rachel did. "When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife. And Zilpah Leah's maid bare Jacob a son."—Gen. xxx. 9, 10. Now, here was Jacob, to whom God had promised the blessings of Abraham, having four wives at one and the same time. Did the Lord revoke His covenant with Jacob, and cease to bless him, for having four wives? No; quite the contrary. Rachel, his second wife, was denied children, until he had taken his two maids Bilhah and Zilpah to wife; and then, "God remembered Rachel, and God hearkened to her, and opened her womb. And she conceived, and bare a son; and said, God hath taken away my reproach."—Gen. xxx. 22, 23. Afterwards Rachel bore another son. Now, what was the reproach of Rachel? That she was childless. A reproach that clung to her whilst her husband had only two wives, but which was taken away by the Lord after her husband had taken four wives. And all the four wives of Jacob were blessed with children. Here we see that God blessed Jacob abundantly with the fruit of the womb, although his peculiar domestic relations were at variance with modern Christian notions of purity and righteousness.

Did God bless Jacob in his flocks and in his herds? Yes, in a most extraordinary manner. When Rachel had borne Jacob a son, Jacob wished to go to the land of Canaan, where his father dwelt, that he might properly provide for his

fast increasing household. Laban besought him not to go, "for," said he, "I have learned by experience that the Lord hath blessed me for thy sake."—Gen. xxx. Does it not appear strange that the Lord should bless a man with one wife, for the sake of one who had four wives? It does to Christendom; but nevertheless the good book declares it. Jacob agreed to stay with Laban, and the Lord blessed him abundantly, inasmuch that he "increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses."

At another time God commanded Jacob to return to the land of his fathers, and promised him He would be with him; and as he journeyed Laban pursued him, but God appeared to Laban in a dream of the night, and warned him not to hurt Jacob, saying, "Take thou heed that thou speak not to Jacob, either good or bad." And the angels of God escorted Jacob and his wives and servants, and the Lord gave him favour in the eyes of Esau his brother; yea God, at this very period, condescended to wrestle with him all night, and wrought a miracle upon him, and blessed him, saying, "As a prince hast thou power with God and with men, and hast prevailed."—Gen. xxxi., xxxii.

But the most notable and unanswerable evidence that God approved of Jacob's having more wives than one, lies in the fact of His choosing the twelve sons of Jacob's four wives to be the fathers of the twelve tribes of Israel. If polygamy were in opposition to the will of God, why did God choose the twelve sons of a polygamist to become the fathers of His peculiar and chosen people? Why did He not charge Jacob to have no more than one wife, if that would have been more pleasing to Him than his having four wives? Jacob would doubtless have confined himself to one wife, like good Christians now-a-days, if the Lord had commanded him, for he made a vow to serve the Lord. Why did the Lord give so direct and unmistakable a sanction to polygamy, as to name His people after such a celebrated polygamist as Jacob? The decree that Jacob's twelve sons should be the heads of the twelve tribes of Israel, was not an insignificant or transient decree, but one which has left its imprint on all succeeding time, and will mould the features of society in and after the resurrection from the dead; for the Lord has promised to gather Israel toge-

ther in the restitution of all things, and unite them under one national standard upon the very land where their fathers practised the polygamic order of domestic relations. And the land will be specifically divided amongst the twelve tribes; and the chief city will have twelve gates, guarded by twelve angels, with the names of the twelve tribes of Israel written on the gates. Ezekiel xlvii. : xlviii. : Rev. xxi. Nothing could more fully and satisfactorily prove that polygamy is in perfect accordance with the law of the Lord, than the fact of the Lord's choosing such a family as that of Jacob to be the head of His chosen people. All the blessings of salvation received by the rest of the world, must come through this polygamic family, throughout all generations. The inscription of the names of the twelve tribes of Israel upon the gates of the city of the Holy Jerusalem, the city of God, will declare to all eternity the purity, the righte-

ousness, and the divine ordination of polygamy, and even now it foretells the everlasting perpetuity of the principle. Though Christian divines of our day affect to despise the family order of Abraham, Isaac, and Jacob, yet God honoured them in it, and He has declared He will honour them to all generations. When Moses asked the Lord what His name was, that he might tell it unto the children of Israel if they asked him, the Lord told him to say unto the children of Israel, "The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: *this is my name for ever, and this is my memorial unto all generations.*"—Ex. iii. 15.

Speaking of Moses, Moses taught the principle of polygamy to the children of Israel, and the laws regulating it are amongst the statutes of the Lord, delivered by Moses unto them. Ex. xxi. : Numb. xxxi. : Deut. xx., xxi., xxv.

(To be continued.)

RESTORATION OF THE PRIESTHOOD.

BY ELDER THOMAS JAMES BRYCESON.

I do not suppose there is any event predicted in the word of inspired truth, unconnected with the work of the last days, upon which so much misunderstanding exists, and which produces so little impression upon the minds of the human family, as the restoration of the Holy Priesthood; yet, at the same time, there is no subject more intimately connected and associated with the happiness, well-being, and eternal destiny of man, than this; as it is the right understanding and full appreciation of this matter that can alone lay a sure foundation for an eternal exaltation to honour, dignity, and power in the Kingdom of our God.

When we come to the sacred page, and review the history of God's dealings with His own peculiar people, we find there is no subject upon which the Lord has been more particular than this. Whenever He had a work to do—a nation to warn of impending judgments—or a covenant to enter into—it has always been through the channel of legitimate authority, which constitutes the Priesthood; and therefore we find, when all mankind had corrupted

themselves before God, and He looked down from heaven, and saw that they had all gone out of the way, and that there was none that did good, no not one, He determined to destroy them, and sweep them off the earth, by bringing upon the same a flood of water. But previous to doing this, He raised up a righteous man, even Noah, endowed him with legitimate authority, and sent him with a message unto those people; and that message was just as binding as though God had come down from the eternal world, and proclaimed that message Himself unto them. Why so? Because Noah was endowed with authority, and clothed with the Priesthood; he stood in the place of God unto them, and his words would either prove a savour of life unto life, or of death unto death. They rejected him, God's judgments came upon them, and that people's history stands out in bold relief to future generations as a fearful example of the consequences of sin and unbelief.

Again, we find upon another occasion, the Lord appeared to Abraham, and told him that He would give unto him and

his seed, the land of Canaan for an everlasting possession; that his seed should become innumerable as the sand by the sea-shore, or the stars in the heavens for number; that they should be strangers in a land that was not theirs; should serve a strange king; and that they should be evilly treated for four hundred years. After that the nation whom they served should be judged; and He would bring them out with great substance and wealth.—Gen. xv. When the time came for the fulfilment of this promise, the Lord appeared to Moses as he was tending his father-in-law's sheep, in the land of Midian; told him that he was to be the personage to bring about this deliverance: and when Moses complained to the Lord, and told Him that he was a man of slow speech, the Lord reproved him, and told him to take Aaron his brother, and Aaron should be to Moses instead of a mouth, and Moses should be to Aaron instead of God. This being the case, and the Priesthood or authority being thus conferred upon them—for be it remembered, the Lord sent them in His name, and name signifies authority—away they go unto Pharaoh. The history of that circumstance is too well known to need any comment. Suffice it to say, they were rejected; and in rejecting them, Pharaoh rejected Him whose servants they were, and who sent them; therefore the judgments of a sin-avenging God came upon that nation, and Pharaoh and his host perished quickly in the Red Sea.

From these and other circumstances which could be adduced, we discover, that when the Lord raises up an individual, and confers upon him authority, that authority or Priesthood causes the message to be binding upon those unto whom it is sent. But the world generally, more especially some religious portions of it, do not believe in any Priesthood; and so much are they at a loss to answer the question as to who hath required that which they do at their hands, they will resort to any subterfuge, and consequently tell us that the Priesthood was local; that it was confined to the tribe of Levi, and that it altogether ceased with the Temple sacrifice. To this I reply that there are two Priesthoods, the one called the Aaronic, the other called the Melchizedec. The former went by descent from father to son amongst the Levites. This latter was bestowed upon choice

spirits who were called and chosen of the Lord: before Melchizedec's day, it was called the Priesthood after the order of the Son of God. It existed in the eternal world before the morning stars sang together, or the Sons of God shouted for joy, and will still continue to exist when this world has been purified, cleansed, redeemed, and become the final abode and dwelling-place of the righteous in eternity. After Melchizedec's day it was called by his name, to prevent the too frequent repetition of the Son of God's name, because Melchizedec was such a great High Priest. Under the former Priesthood, the people attended to the ceremonial law—because of their transgression of the Gospel, (Galatians iii);—which Paul tells us neither they nor their fathers were able to bear, and which never could have made the comers thereunto perfect, or brought them the blessing of eternal life.

Both orders of Priesthood existed under the Gospel dispensation. John the Baptist held the Aaronic, because he was a literal descendant of Aaron; our Saviour held the Melchizedec. The inspired Psalmist in the one hundredth and tenth Psalm, says, "The Lord hath sworn and will not repent; thou (Messiah) art a Priest for ever after the order of Melchizedec." The order of Melchizedec was after the power of an endless life; and how could that which was endless and eternal be dispensed with or cease?

Not only did the Saviour hold this Priesthood, but he conferred the same upon his Apostles. Hear his own words, ye that despise the Priesthood and lift up the puny arm of rebellion against the work of God: "As thou hast sent me into the world, even so have I also sent them into the world."—John xiii. 18. How was Jesus sent? By the Father, clothed with the Priesthood's power. How were the Apostles sent? They were sent by Jesus, the same as he was sent by his Father; therefore they, as a matter of necessity, must have held the Melchizedec Priesthood. Besides, our Saviour said unto them, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." What is the ordination here spoken of? It is placing upon them authority to enable them to administer the ordinances of life and salvation, so that what they bound on earth was bound in

heaven; and this because they held binding and sealing power, which pertains exclusively to the Priesthood. Perfection and exaltation to life eternal never could have come by the Aaronic Priesthood, and therefore the Melchizedec Priesthood, with all its attendant blessings, had to stand up to regulate and control the Aaronic, and bring the Saints to perfection.

But why talk of the restoration of the Priesthood to this age? I answer, the Gospel could not exist without it. Under the old dispensation, authority was necessary to administer the ordinances; and the stranger who came nigh to attend the altar was to be put to death. And although the law was changed, the necessity of authority to administer remained the same under the new as well as under the old. No man, saith the Apostle, taketh this honour upon himself, but he that is called of God as was Aaron. A man may lawfully desire this honour, but if he presume to take upon himself authority without being called, as was Aaron, by new revelation, he will most certainly be counted a rebel and traitor to the government of God.

Now this Priesthood has been lost from the earth through Gentile apostacy and transgression, and thereby a necessity was created for its restoration, that the Gospel might be preached, and a people prepared to receive the Messiah when he shall come in glory and power. This restoration is clearly predicted in the Scriptures of truth.

Isaiah says, in his xl. chapter, "Comfort ye, comfort ye, my people, saith your God." This comforting language is to be addressed to the Jews, by the voice of one crying in the wilderness, "Prepare ye the way of the Lord, make straight in the desert a highway for our God." This language and mission is addressed by the inspired writers to John the Baptist, and although the Saviour said that John was the Elias who was to come, yet he put in the little words, "if ye will receive him." Well! the Jews would not receive him, but rejected him the same as they did the Messiah; and therefore the time had not come for this comforting language to be sounded in the ears of the children of Israel; a long dispersion awaited them; they were to be cast under the feet of the Gentiles until the fulness of the Gentiles come in; they were to become a hiss, a by-word, and a proverb among all nations; and consequently John's mission did not cease

with the first coming of the Messiah, but extended to that period of time when "the Lord whom ye seek shall suddenly come to His temple," and when every valley shall be exalted, and every mountain and hill shall be made low, the crooked shall be made straight and the rough places plain, and the glory of the Lord shall be revealed, and all flesh shall see it together. John the Baptist came forth in this the dispensation of the fulness of times in the capacity of a ministering angel, and laid his hands upon Joseph Smith and Oliver Cowdery, and said, "Upon you my brethren, in the name of Messiah, I confer the Priesthood of Aaron, * * * and this shall never be taken from off the earth until the sons of Levi do offer again an offering in righteousness." But as this Priesthood cannot administer all the ordinances of God's kingdom, it was necessary for the Melchizedec Priesthood to be brought back also, which was done by Peter, James, and John, who conferred it upon others, so that it was not derived from a corrupt source, through popes and bishops in apostate and corrupt Rome, but by revelation direct from the eternal worlds.

But, says the objector, how can we know this to be true? we did not see the Angel thus descend! besides which, we have been given to understand that the human family were never to be again blessed with the ministering of angels. To this I reply, that man's faith or belief has very little to do with God's word; the people of God always were blessed with the ministration of angels both under the new as well as under the old dispensation. Angels often made their appearance to comfort, bless, and instruct the human family, and reveal unto them the mind and will of Jehovah, and thus unfold to them His purposes in reference to the future; and upon one occasion John the beloved Apostle, while on the isle of Patmos, was going to worship one, but he said, "See thou do it not, for I am thy fellow servant, and of thy brethren, &c.;" and Paul sets the matter for ever at rest by telling us that angels are ministering spirits sent forth to minister to those who shall be heirs of salvation. And I am bold to affirm that nothing less than apostacy and transgression would have done away with these things which ever pertained to the Saints of the Most High, and which constituted them a peculiar people in the eyes of all the world. But

there is an infallible rule given unto us whereby we can demonstrate the truth of this restoration, and prove the fact to the minds of every honest individual who will take the trouble to investigate the same. Says the Saviour, "A tree is known by its fruits." Now if you wished to be determined in your own mind whether a tree is a plumb or a peach tree, how would you proceed? Would you ask how many persons were present to behold the process of sowing the seed, or how long it had been growing? No; you would proceed to the tree and examine it for yourself, and determine its character by the fruit it bore. Do precisely the same with the Priesthood.

In ancient times the fruits of legitimate authority were, faith, wisdom, knowledge, discernment of spirits, power to work miracles, prophecy, the gift of tongues, and the interpretation of those tongues;

these blessings were the results of the Spirit of God being with men in certainty and power, as it ever attends the true Priesthood. The like cause will produce the like effect in all ages of the world. Reader, try the experiment. He that will do my will, says the Saviour, shall know of my doctrine, whether it be of God. You cannot claim this knowledge only through the principle of obedience. Believe on the Lord Jesus Christ, repent of your sins, be baptized for the remission of the same, enjoy the Holy Ghost through the legally appointed channel, and you will know that the Latter-day Saints are in possession of the Priesthood, and that its teachings are binding upon every son and daughter of Adam, from the river to the end of the earth, and that it alone can raise you to honour and glory ineffable, celestial, and eternal.

The Latter-day Saints' Millennial Star.

SATURDAY, FEBRUARY 12, 1853.

THE SALT LAKE VALLEY MAIL.—We have been sadly disappointed in our last month's mail from the Valley. We have received letters, but not a single paper, and the letters nearly a month behind time. We had hoped, ere this, to have given the Eighth General Epistle, and the Minutes of the October Conference at Great Salt Lake City, but not having received them, of course we could not publish them. We suppose the mails have been hindered from arriving sooner, by ice and snow among the mountains, or on the rivers; but how it is that our papers have not yet arrived, we are not able to divine. However, by the letters which have reached us, we learn that things were moving on in the Valley with the usual quietness and prosperity. The extracts from the letter of President Brigham Young, will doubtless serve as a snap for the Saints, until they can make a more hearty meal from the Epistle and Conference Minutes, and it will also remind them that the poor are not forgotten in Zion, but are had in anxious remembrance before the Lord, by those who, under Him, wield the destinies of His kingdom upon the earth. Let us be satisfied, for the present, with the intelligence we have received, but hope ere long to obtain a richer supply.

DEPARTURES.—Elder Isaac C. Haight embarked on board the steamship *Europa*, Jan. 8th, for Boston, U. S. Elder Haight has taken funds to procure wagons, teams, provisions, &c., for the emigration over the plains. Elders Jacob Gates, C. V. Spencer, A. M. Harmon, R. Rostron, W. Speakman, John Carmichael, with a company of 321 souls, under the Presidency of Elder Gates, sailed out, on board the *Golconda*, on one of the most favourable days which has appeared for several months. These seven Pastors and Presidents of Conferences, after labouring with success, most of them for many years, in this land, have now the privilege of gathering to the land

of Zion, to refresh their spirits and recruit their energies, that they may be enabled to assist still more extensively in building up the Kingdom of God in the future. That they, with the Saints accompanying them, may be prospered on their homeward journey, is our earnest prayer, and we doubt not, is the earnest prayer of thousands of British Saints.

ARRIVALS.—Elder John C. Hall, from Great Salt Lake Valley, arrived in Liverpool, January 25th, on a mission to this land. He sailed from New York, January 5th, on board the *Manhattan*.

Elders Canute Peterson, and Eric G. M. Hogan, also from Salt Lake Valley, arrived here January 26th, on missions to Norway. They sailed from New York, December 30th, on board the *Sheridan*.

By letter from Elder Orson Spencer, we are informed that himself and Elders Jacob Houtz, George Mayer, George C. Riser, and Jacob F. Secrist, arrived at Hamburg safely, January 22nd. Elders Spencer and Houtz were expecting to leave Hamburg for Berlin on the 24th.

"IT'S A CAULD BARREN BLAST THAT BLOWS NOBODY GOOD."—For a few weeks before and after Christmas, the winds mostly blew strongly and sometimes violently dead ashore. But few vessels from this port ventured out to sea, and some that did, returned again damaged. Now the reason of this was, the Lord had about sixty Elders travelling at that time from America eastward, on missions to various nations of the old world, some of whom made remarkably short passages across the sea, the wind being directly in their favour. Thus does the Lord roll on His purposes in these last days, the very elements conspiring to speed on His glorious work of redemption, though to do it He puts a temporary stop to the commercial enterprises of the nations. Now the Elders have arrived, the winds have changed to speed the emigrating Saints to the Land of Zion. Praise the Lord!

APPOINTMENTS.—Elder John S. Fullmer is appointed to succeed Elder Cyrus H. Wheelock, in the pastoral charge of the Manchester, Liverpool, and Preston Conferences.

Elder Charles A. Harper is appointed to labour in the Norwich Conference, under the Presidency of Elder John Hyde, sen.

Elder John Mayer is appointed to labour in the Leicestershire Conference, under the Presidency of Elder William Bayliss.

Elder John Perry is appointed to labour in the Herefordshire Conference, under the Presidency of Elder Thomas Williams.

LATE FROM GREAT SALT LAKE VALLEY.

EXTRACTS OF A LETTER FROM PRESIDENT BRIGHAM YOUNG.

Great Salt Lake City, 29th October, 1858.

Dear Brother,—Our new secretary has arrived, and so far appears well pleased with the place, and everything here. One of the judges has also arrived, Mr. Leonard Staver, but I have not yet made his acquaintance. Brother Parley arrived on or about the 15th instant, from California, and brothers Lyman and Rich are expected in about one month from this time. I presume that brother Franklin keeps

you posted up about everything pertaining to his movements and your family concerns, as well as other matters of general interest.

The University lags heavily; nothing has been done on that score since you left. It appears sometimes as though there was no enterprise outside of the public funds of the Church, that could succeed, although the Seventies' Hall has taken a

new start, and I doubt not will go on the ensuing season. We are building a Social hall, and an additional storehouse for wheat and vegetables. Quite a number of good buildings have been erected this season, and our city, as well as the surrounding country, continues to rapidly improve.

We feel an ardent desire to gather out the poor Saints from the British Isles, and fondly trust that the time will not be long before we can bring all who shall wish to come. We are now preparing to commence our Temple; the wall around the Temple block is progressing, and the machine shop and machinery for sawing are in operation, the planing machine will soon be also, and we shall be able to begin upon the Temple in the spring, comparatively free from debt, and hope to prosecute the work with vigour, having on hand the shops and many facilities designed to promote that object.

We feel gratified to hear from brother Willard Snow, through the STAR; he is evidently in the spirit of his mission, and will do well. It may be well to send him some assistance. I think when all the Elders arrive you will have a pretty good supply, and can spare some for that part of the vineyard. The work in Scandinavia is becoming very interesting, and I think, with brother Snow, the Lord has a people there. I also believe that brother Snow will most likely hunt them out.

Brother Hosea Stout and others, as you will perceive by the minutes of Conference, have been appointed to the China mission. They have gone, as also all the brethren appointed to Australia, Calcutta, Siam, and the Sandwich Islands. They all departed about the 15th instant, going the southern route to California, in good spirits, and great faith in being successful in the missions to which they were appointed.

We expect they will open a field of labour which will become of great moment, not only to us, but to the nations of the earth; for we believe, as the time draws near, the Lord will hasten His work, and nations will soon be gathered into the fold of Christ. The work urges, and is becoming very much enlarged and extended, and requires a commensurate accumulation of men and means, and expansion of mind and energy, ability and perseverance. The Lord our God is our strength, under this accumulation and weight of care and business, and has hitherto given us grace and strength ac-

ording to our day and generation, has sustained us in every time of need, and preserved and delivered us from the hands of our enemies. Blessed for ever be His holy name; great and wondrous are His ways; and mighty is His power. Let all the nations give heed to His servants, for they are preparing the way for His coming; yea, when He shall come in power and great glory, to take unto Himself a kingdom, prepared and made ready in the due time of the Lord; for this is the Lord's work; woe be unto him who putteth forth his hand, his influence, his energies, or any of his powers to oppose it.

My heart is truly rejoiced in the spread of the Gospel in the British Isles, and the hold which it has obtained in the adjacent countries of Europe. The seed is sown; the word has gone forth, and will not return void, but all will be accomplished. While thus the Lord is working in the earth by the power of His might, it behoves us, even all His Saints, to go to with all our might, mind, and strength, to do what we can for the advancement of His cause, for the delivery of the honest in heart from under the oppressor's rod, and to let the captive go free, that Israel may be gathered from among the nations whither they have been scattered, Zion redeemed, and the Kingdom of our Lord established and built up, never again to be thrown down. So shall we fill the measure of our creation, and fill up our days in usefulness; and having wrought righteousness on the earth, have joy in the work we have performed, and be prepared to receive our exaltation among the blood-washed throng, the sanctified ones, and the sons of God, even to become Kings and Priests unto His holy name for ever.

Brother Samuel, may this be our happy lot and let; our prayers and supplications, in unison, ascend to our Father in heaven, to grant unto us of His good Spirit, that it may richly abide within and upon us, that we may be thoroughly furnished with wisdom to discharge and perform every duty that is or may be devolved upon us.

Praying God my Heavenly Father continually in your behalf, and the behalf of all faithful Saints, I remain your brother in the Gospel of Christ.

BRIGHAM YOUNG.

Elder Samuel W. Richards.

HISTORY OF JOSEPH SMITH.

(Continued from page 89.)

On the 1st of July I crossed the Missouri river, in company with a few friends, into Jackson county, to set my feet once more on the "goodly land;" and on the 2nd I went down near Liberty, and visited the brethren. This day the *Enquirer* gave the correspondence between the sheriff and the camp, of the 22nd of June, as follows:—

Gilliam's Communication.

Being a citizen of Clay county, and knowing that there is considerable excitement amongst the people thereof, and also knowing that different reports are arriving almost hourly; and being requested of the Hon. J. F. Ryland to meet the Mormons under arms, and obtain from the leaders thereof the correctness of the various reports in circulation, the true intent and meaning of their present movements, and their views generally regarding the difficulties existing between them and Jackson county,—I did, in company with other gentlemen, call upon the said leaders of the Mormons, at their camp in Clay county; and now give to the people of Clay county their written statement, containing the substance of what passed between us.

(Signed,) CORNELIUS GILLIAM.

"Propositions, &c., of the Mormons.

"Being called upon by the above-named gentlemen, at our camp in Clay county, to ascertain from the leaders of our men our intentions, views, and designs, in approaching this county in the manner we have, we therefore the more cheerfully comply with their request, because we are called upon by gentlemen of good feelings, and who are disposed for peace and an amicable adjustment of the difficulties existing between us and the people of Jackson county. The reports of our intentions are various, and have gone abroad in a light calculated to arouse the feelings of almost every man. For instance, one report is, that we intend to demolish the printing office in Liberty; another report is, that we intend crossing the Missouri river on Sunday next, and falling upon women and children, and slaying them; another is, that our men were employed to perform this expedition, being taken from manufacturing establishments in the east, that had closed business; also that we carried a flag, bearing "peace" on one side, and "war or blood" on the other; and various others too numerous to mention, all of which a plain declaration of our intentions, from un-

der our own hands, will shew are not correct.

"In the first place, it is not our intention to commit hostilities against any man, or set of men; it is not our intention to injure any man's person or property, except in defending ourselves. Our flag has been exhibited to the above gentlemen, who will be able to describe it. Our men were not taken from any manufacturing establishment. It is our intention to go back upon our lands in Jackson county, by order of the executive of the state, if possible. We have brought our arms with us for the purpose of self defence, as it is well known to almost every man of the state, that we have every reason to put ourselves in an attitude of defence, considering the abuse we have suffered in Jackson county. We are anxious for a settlement of the difficulties existing between us, upon honourable and constitutional principles.

"We are willing for twelve disinterested men, six to be chosen by each party, and these men shall say what the possessions of those men are worth who cannot live with us in the county; and they shall have their money in one year; and none of the Mormons shall enter that county to reside until the money is paid. The damages that we have sustained in consequence of being driven away, shall also be left to the above twelve men, or they may all live in the county, if they choose, and we will never molest them if they let us alone, and permit us to enjoy our rights. We want to live in peace with all men; and equal rights is all we ask. We wish to become permanent citizens of this state; and wish to bear our proportion in support of the government, and to be protected by its laws. If the above propositions are complied with, we are willing to give security on our part; and we shall want the same of the people of Jackson county for the performance of this agreement. We do not wish to settle down in a body, except where we can purchase the land with money; for to take possession by conquest or the shedding of blood, is entirely foreign to our feelings. The shedding of blood we shall not be guilty of, until all just and honourable means among men prove insufficient to restore peace."

Signed
JOSEPH SMITH, JUN.,
F. G. WILLIAMS,
LYMAN WIGHT,
RODGER ORTON,
ORSON HYDE,
JOHN S. CARTER."

To John Lincoln, John Seance, George H. Morehead, Jas. H. Long, James Collins,

On the third of July, the High Priests of Zion assembled in Clay county, and I proceeded to organize a High Council, agreeable to revelation given at Kirtland, for the purpose of settling important business that might come before them, which could not be settled by the Bishop and his Council. David Whitmer was elected President, and W. W. Phelps and John Whitmer Assistant Presidents. The following High Priests, viz., Christian Whitmer, Newel Knight, Lyman Wight, Calvin Beebe, Wm. E. Mc. Lellin, Solomon Hancock, Thomas B. Marsh, Simeon Carter, Parley P. Pratt, Orson Pratt, John Murdoch, Levi Jackman, were appointed Councillors; and the Council adjourned to Monday.

Frederick G. Williams was clerk to the meeting.

From this time I continued to give instruction to the members of the High Council, Elders, those who had travelled in the camp with me, and such others as desired information, until the 7th, when the Council assembled according to adjournment, at the house of Elder Lyman Wight; present, fifteen High Priests, eight Elders, four Priests, eight Teachers, three Deacons, and members.

After singing and prayer, I gave the Council such instructions in relation to their high calling, as would enable them to proceed to minister in their office agreeable to the pattern heretofore given; read the revelation on the subject; and told them that if I should now be taken away, I had accomplished the great work the Lord had laid before me, and that which I desired of the Lord; and that I had done my duty in organizing the High Council, through which Council the will of the Lord might be known on all important occasions, in the building up of Zion, and establishing truth in the earth.

It was voted that those who were appointed on the third, should be confirmed in their appointments.

I then ordained David Whitmer, President, and W. W. Phelps and John Whitmer, Assistants; and their Twelve Councillors. The Twelve Councillors then proceeded to cast lots, to know who should speak first, and the order of speaking, which resulted as follows, viz. :—

Simeon Carter, 1 Parley P. Pratt, 2
Wm. E. McLellin, 3 Calvin Beebe, 4
Levi Jackman, 5 Solomon Hancock, 6
Christian Whitmer, 7 Newel Knight, 8

Orson Pratt, 9 Lyman Wight, 10
Thomas B. Marsh, 11 John Murdoch, 12

Father Whitmer came forward and blessed his three sons, David, John, and Christian Whitmer, in the name of the Lord. Also father Knight blessed his son Newel.

Bishop Partridge stated to the Council, that a greater responsibility rested upon him than before their organization, as it was not his privilege to counsel with any of them, except the President, and his own Councillors; and desired their prayers that he might be enabled to act in righteousness.

I next presented the case of W. W. Phelps to the Council, to have their decision whether he should take his family to Kirtland, and if so, when he shall start; as it had been deemed necessary for him to assist in the printing establishment. It was motioned and carried that four of the Councillors speak on the subject, two on each side, viz., Simeon Carter, and Wm. E. McLellin, for the plaintiff; and Parley P. Pratt, and Calvin Beebe, for the Church. After hearing the pleas, the President decided that it was the duty of W. W. Phelps to go to Kirtland to assist in printing, and that his family remain in the region where they were, and that he have an honourable discharge from his station in Zion for a season, (as soon as he can accomplish his business.) Signed by the President and Clerk.

It was then proposed by W. W. Phelps, that David Whitmer, the President of the Church in Zion, should go to Kirtland, and assist in promoting the cause of Christ, as being one of the three witnesses. This case was argued by Levi Jackman and Christian Whitmer on behalf of the plaintiffs, and Solomon Hancock and Newel Knight for the Church; after which it was decided, as before, that brother David Whitmer go to the east and assist in the great work of the gathering, and be his own judge as to leaving his family or taking them with him.

It was also decided that John Whitmer and Wm. E. McLellin go east, as soon as convenient.

The High Priests, Elders, Priests, Teachers, Deacons, and members present, then covenanted with hands uplifted to heaven, that they would uphold brother David Whitmer, as President in Zion, in my absence; and John Whitmer and W. W. Phelps, as Assistant Presidents or Coun-

efforts; and myself as first President of the Church; and one another, by faith and prayer.

Previous to entering into this covenant, and in pursuance of the Revelation to the Saints to sue for and proclaim peace to the ends of the earth, the following

appeal was written, and sanctioned by the High Council, and First Presidency of the Church, at the foregoing sitting.

President Whitmer closed the Council by prayer.

F. G. WILLIAMS, Clerk.

(To be continued.)

VARIETIES.

It is knowing just what to do, and doing that and no more, that gives some persons their success.

TRUE NOBILITY.—The greatest and truest nobility is to be a servant of the great God. He is nobly descended who is born from above.

THE brain of a hasty man (says an American paper) is like a sooty chimney; it is continually in danger of taking fire from the flames beneath. The brain of a well-ordered and quiet citizen is like a chimney newly swept: the sparks of passion pass through it and escape without danger into the cooler regions of thought and reflection.

A DRUNKARD is the annoyance of modesty; the trouble of civility; the spoil of wealth; the distraction of reason. He is only the brewer's agent; the tavern and ale-house benefactor; the beggar's companion; the constable's trouble. He is his wife's woe, his children's sorrow; his neighbour's scoff; his own shame. In summer he is a tub of swill, a spirit of sleep, a picture of a beast, and a monster of a man.

A WATER DRINKER.—Cobbett thus describes his own experience:—"In the midst of a society where wine or spirits are considered as of little more value than water, I have lived two years without either; and with no other drink but water, except when I have found it convenient to obtain milk: not an hour's illness; not an headache for an hour; not the smallest ailment; not a restless night; not a drowsy morning, have I known during these two famous years of my life. The sun never rises before me; I have always to wait for him to come and give me light to write by, while my mind is in full vigour, and while nothing has come to cloud its clearness.

THE TELEGRAPH LINES OF THE WORLD UP TO 1853.—The extent of telegraphic communication completed and in operation throughout the world at the beginning of the present year may be estimated as far as can be gathered from the returns, at nearly 40,000 miles. Of this amount there were nearly 4,000 miles in Great Britain, of which 100 miles only were underground, with about 400 or 500 miles in course of construction in England, Scotland, and as many more projected. In America there were 20,000 miles of telegraph completed and in operation, with 10,000 more in process of construction, uniting in one great network, the principal cities of the United States, the Atlantic and Pacific oceans, and the extreme boundaries of that extensive continent. In Europe there were about 11,000 or 12,000 miles of telegraph in operation, and as many more projected or in progress. In Germany there were 3,600 miles completed, in Austria 3,000, and in Prussia between 3,000 and 4,000 miles. France, until lately in the rear of other nations, is now extending her telegraphic lines in all directions, her completed mileage at the present moment being small compared with that of other countries, her principal communications being those between London and Paris, Strasburg and Marseilles. Russia has just commenced her system of telegraphs between St. Petersburg, Moscow, and Odacow, and the ports on the Baltic and Black seas. In addition to her existing line between Naples and Gaeta, Italy is continuing the Neapolitan line from Terracina to Rome, so as to connect with the lines of Upper Italy. Denmark has about 400 miles of telegraph. Belgium 500, and the Netherlands line has just been completed from Amsterdam to the Hague. About 4,000 miles are about to be constructed in India. Switzerland is introducing the instantaneous communicator, as well as other continental cities, so that the only unsupplied portions that will soon present themselves on a telegraphic map of the world will be Australia, Africa, and China.—*Lloyd's News*.

FINE sensibilities are like woodbines, delightful luxuries of beauty to twine round a solid, upright stem of understanding; but very poor things if they are left to creep along the ground.

A SEVERE earthquake occurred at Acapulco, South America, in December last. The first shock commenced on the 4th, and shocks less severe than the first continued every succeeding hour for several days.

ANYTHING FOR WHISKEY.—An Indian Chief once went to the office of the American Commissioner, at Chicago, to whom he introduced himself as a very good Indian, a great friend to the Americans, and concluded by asking for a glass of whiskey. The Commissioner gravely told him that they never gave whiskey to good Indians, who never wished for such things—that it was only used by bad Indians. "Then," replied the Indian, quickly, "me one infernal rascal!" There are a great number of such "infernal rascals" in the world.

A DISTINGUISHED astronomer at Dorpat, in Russia, (Mädlar,) advanced the idea that there was a central sun—that there was a star or congeries of stars, that constituted not only a centre for our sun and system, but of all the starry host of the heavens. He fixed that central point in the Pleiades—the seven stars. He held that the star Alcione in the Pleiades was to be regarded as the centre of our solar system. The evidence in support of the idea was this, that the stars in that portion of the heavens had a common motion impressed upon them. The motion that the planetary bodies had around the sun, it was supposed, governed the motions of the stars around Alcione.

MILLENNIAL SONG.

(From the *Deseret News*.)

Let silence reign, ye sons of men;
Let ev'ry soul give ear;
Behold! through heaven an angel comes,—
List ye his words to hear:
"I bear glad tidings to mankind;
Yea, tidings of great joy:
Ye contrite ones, lift up your heads,
Let praise your tongues employ.

"Though darkness covereth the land,
And light has fled from men,
The Lord commands, 'Go forth, and let
The true light shine again.'
Therefore I come, as long foretold
By John, the favoured one;
The ancient Gospel I restore,
And error's race is run.

"Fear God, and glorify His name,
For judgment's hour is come;
And worship Him that formed the world,
Yea, bow before His throne.
Behold this Book,—it is the words
Of those who've slumbered long;
In this they speak as 'from the dust,'
A nation great and strong.

"The truths unfolded here are pure,
Unstained by Gentile hand;
The records of a righteous seed,
Who once possessed the land:
But ah, through wickedness they fell,
And wildly now they roam
The hills of fair Columbia's soil,
Freedom's eternal home.

"Arise, and shine; thy light is come,
O Zion! long oppressed;
Proclaim unto the faithful ones,
SEEK YE YOUR PROMISED REST;
For God the Lord has set his hand,
And wonderful shall be
The marvellous act He'll bring to pass,
Which nations soon shall see.

"The work of God in latter days,
Cut short in righteousness,
Shall sweep the wicked from the earth,
And bring the reign of peace:
The grand Sabbath year, ere long,
Shall dawn upon the world;
Its kingdoms, realms, and powers become
The Kingdoms of our Lord.

"What glorious things do then await
The tried and faithful ones:
To reign as Kings and Priests to God,
Yea, to be called His Sons!"
My soul, with rapture swell the song:
Holy, holy, is the Lord!
To Him doth honour, praise belong,
And truth His throne shall guard.

THE PRINCE OF PEACE descends to earth,
With myriads in his train;
The dwelling of our God comes down,
THE NEW JERUSALEM!
Then, clothed in robes of righteousness,
The Saints of God shall be,
And in celestial glory
Spend all eternity.

PHILADELPHIA.